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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JULY, 1816.

ON THE SAMARITANS.

[Continued from page 135.]

A copy of Salameh's letter in Arabic was forwarded from Aleppo with a French translation; and the whole having been communicated to me by M. Gregoire, I corrected the translation, which was in many places incorrect, because the translator, though perfectly well acquainted with the Arabic language, seems not to have understood the subject of the letter. Nor was the copy of the text in Arabic wholly free from faults, and some of its faults were of such a nature as to render the sense, in a few instances, quite unintelligible. M. Corancez, having about this time left his situation at Aleppo, and M. Rousseau, son of the consul-general at Bagdad, and a correspondent of the third class of the Institute, having succeeded him, I wrote to him to request the favour of another copy of the letter in Arabic, whereof the original was lodged in the archives of the consulate. I accordingly

received a fresh copy, which has cleared up the difficulties of the former one; but even the translator of this copy seems to have taken great liberties with the original, insomuch that the true reading of some passages cannot even yet be fully ascertained.

The two copies of the letter in Arabic, together with the translation, having been put into the hands of M. Schnurrer, chancellor of the University of Tubingen, and a correspondent of the third class of the Institute, that distinguished scholar, to whom Samaritan literature lies under great obligations, has given a German translation of them in the first volume of his collection of tracts, entitled *Mines de l'Orient*.

Before I received the second copy of the letter of Salameh, in Arabic, I had drawn up, at the request of M. Gregoire, another letter and a fresh memoir to be transmitted to this priest; and these were translated into Arabic, under my direction, by M. Michel Sap-

bagh, a Syrian refugee, attached to the School of the living Oriental Languages, situated near the Imperial Library. I likewise added all the words, or all the Hebrew and Samaritan texts, in Samaritan characters, and caused three copies of the whole to be written and forwarded, by different conveyances, to Aleppo, from whence they were transmitted by M. Rousseau to Naplouse. The Samaritan characters which I used must no doubt appear to this priest to be very uncouth, for I imitated the forms of the letters that are consecrated to our oriental typography by the Polyglotts of Paris and of London, forms which differ widely from those used by the Samaritans. The several questions contained in my memoir were founded on the faults of the first copy in Arabic of Salameh's letter, which was the only one that I had then before me. Both these causes have influenced his reply, more or less. This reply I did not long look for in vain. It was forwarded to me from Aleppo, in the original, and unaccompanied with any translation, in the summer of 1811. It consists of a long memoir written in bad Hebrew, and in Samaritan characters, to which is joined a letter written in Arabic. I translated the whole into French, except two or three words, which I did not fully understand, and humbly think the translation may be depended upon. If I continue this correspondence, as I

fully intend at present, I am now of opinion that every thing forwarded to Naplouse, should be written in Arabic and in Hebrew, using for this last language the Samaritan characters. This appears to me to be the best means of inspiring the Samaritans with confidence, and of obtaining satisfactory replies from them, at least, as far as can be expected from plain and ignorant men. Perhaps we may, in this way, obtain from them, sooner or later, some books that they would not choose to give to any, except to their brethren. The success of the correspondence which Mr. Huntington happily established, was owing in a great measure to this, that from their having observed him read Hebrew written in their own characters, they did not doubt but he had opened a correspondence between them and other Samaritans settled in England, and the ambiguous replies which they received, it would appear, confirmed them in this idea.

I propose, God willing, to publish the whole of the correspondence of Salameh, with my translation and notes; but, in the mean time, I shall be satisfied with giving an abridged statement of it here, under different heads, according to the subject.

Of God;—of the worship that is due to him;—and of their abhorrence of all other worship.

The Samaritans hold here,

in regard to these several points, the very same language which they have all along held in their correspondence with J. Scaliger, Huntington, and Ludolf. They boast of their attachment to the precept of the law which forbids them to render to any creature whatever, that worship which is due unto God alone. They refer to the principal texts in the law, wherein the unity of God is expressed in the clearest manner, and where all other worship is forbidden as criminal, and inconsistent with the respect due to his divinity. They disclaim, in express terms, and as wholly groundless, the charge that has been brought against them, of worshipping, on a particular spot, the figure of a dove, or of some other animal. They maintain that they cannot even conceive how any could suppose them capable of so gross a breach of the divine law.

Reland, in his dissertation *De Monte Gerizim*, has taken much pains to ascertain whence this imputation of their paying an idolatrous worship to the figure of a dove could have originated; and what he there says on the subject appears to be highly probable.

Schültz, who visited Palestine in 1754, relates, in the work entitled *Leitungen des Hoehsten nach seinem Rathe*, vol. v. p. 133, that when at Ptolemais, or St. John D'Acre, Madam Usgate, a Jewess by birth, and wife of the English consul with whom he lodged,

and another lady, told him that the Samaritans read, publicly in their synagogue, the five books of Moses, without being able to say whether those books were written in the Hebrew language, or in the Samaritan: and that instead of attaching, as is the custom among the Jews, crowns of gold or of silver to the upper part of the sticks or wooden rollers on which they roll the books of the law that are used in their synagogues, the Samaritans adorn them with the figures of doves in silver. Agreeably to the information contained in the letter of M. Corancez, the Bible (they should have said *the Law*) is placed, in the synagogue of the Samaritans, upon a desk, and concealed by a curtain, which the *Khacan* only has the privilege of drawing aside. When he presents it to the view of the faithful, they stand up. On this book is the sculptured figure of a turtle-dove; and hence the prejudice against the Samaritans that they worship that bird.

These different reports, though devoid of consistency, and founded on mere hear-say, have given occasion to a question that I introduced into the memoir which I forwarded to Naplouse. I endeavoured to state it in such terms as not to hurt the feelings of the Samaritans; and I beg leave to copy it here entire.

“As to what you say, that you acknowledge only one God, the Creator of heaven

and earth, who gave you his law by the ministry of the prophet Moses, the son of Amram, it quite accords with the reports which we have received respecting you. How then could you possibly worship, or pay adoration to, any creature whatever, while you recollect that God himself has said, 'I am the Lord thy God, thou shalt have no other God before me. Thou shalt not make unto thyself any graven image,' &c.

"We are well aware, dearly beloved brethren, that you do by no means worship the figure of a dove; such a crime be far from you. But some of the inhabitants of the countries where you dwell, and some French travellers who have visited your abodes, have told us that you have, in your synagogue, a sacred place where you keep the book of the law,—that this sacred book is concealed by a curtain,—that when you are there assembled, the priest draws aside the curtain, and shews the book to the congregation;—and that all present then instantly rise and worship the sacred book. They add, that on the outer cover of the book of the law, or at the extremity of the stick upon which it is rolled, is engraved or cut out, the figure of a dove. Ignorant and malicious observers of your conduct, having seen you prostrate yourselves before the sacred law of God, have actually believed, or have maliciously said, that you pay worship to the image of that dove. But we firmly believe,

my brethren, that you worship none but God. At the same time, we entreat that you will have the goodness to satisfy us whether there be any truth in what is thus reported concerning you, and whether it is actually the case that you have the figure of a dove engraved on your sacred book. And we repeat the assurance of our giving no credit whatever to the report generally circulated here, that you worship the figure of a dove, or of any other animal. Do us, then, the favour to tell us candidly if the figure of a dove is found, as an ornament, either in your synagogue, or on the book of the law."

The priest Salameh, to whom this question was addressed, seems to have fully entered into its meaning, and I here beg leave to subjoin his reply.

"As to what you say that we have made upon the part of the curtain which covers the sacred book, [I give the literal translation] the figure of a dove, that, my brother, is what we could not dare to do, for God has said, 'Thou shalt not build them of hewn stone.' " This text, which is taken from the twenty-fifth verse of the twentieth chapter of Exodus, does not appear to have much connection with the subject in hand. The author of the reply plainly assimilates the recess, or the place in which the book of the law is kept, and which is somewhat elevated, to the altar on which sacrifices are offered,

and which are forbidden to be built of *hewn stones*. And it is obvious to remark, that he could not ground the dislike of his nation to a kind of ornament which was supposed to be placed in some manner or other on the book of the law, on texts where it is forbidden to make idols or images to worship them, for the question itself rejected all idea of worship and adoration. The meaning of his reply, I presume is this: God having forbidden us to hew stones for building his altars, much less ought we to admit any figure or image into the place consecrated to his worship, and where the book of the law is kept. And not satisfied with this, he adds, "God hath moreover said, *You shall not introduce an abomination into your house*. How, then, in the face of such a command, should we dare to do that with which we are charged?"

I think it necessary to take notice here, of another charge of idolatry that has been brought against the Samaritans, by a critic who believes that he has discovered, in a Samaritan MS. undoubted proof of their paying worship to the sun. But the mass of erudition which this author has collected in support of this his assertion, is wholly thrown away; for it seems to be founded on a mistake of M. Lobstein, who, having found at the end of the book of Genesis, in the MS. of the Samaritan Pentateuch, a note in which the proprietor

of that MS. had marked the way in which it had come into his possession, has translated the last words of the note in this manner. *Zadok filius Chalephi filii Thamaris sacerdotis solis: scriptum Abisæ filii Phineas in congregatione terræ Ægypti nunc doctoris;* whereas he should have translated them thus: — *Scripta manu Sadakæ filii Chalesi, filii Tamaris sacerdotis, ministri scribæ Abisæ filii Phineæ, in synagogâ terræ Ægypti, tempore supra dicto*. One may, at first sight, suppose the meaning to be this, that the priest Sadaka, who had written this copy of the Pentateuch, was the amanuensis of a scribe of distinguished rank, named Abischa, the son of Phineas; but this does not appear to me to be the true sense. The Samaritans of Naplouse boast, both in their letters and in their conferences with Mr. Huntington, of their being in possession of a copy of the law, written by Abischa, son of Phineas, son of Eleazer, son of Aaron. It is therefore very natural for those who are employed in transcribing the law, to consider themselves as servants or disciples of Abischa, the son of Phineas. Perhaps instead of *ministri scribæ Abisæ*, it should have been translated *ministri scholæ Abisæ*, for to this interpretation the form of the word *מכתב* *mactab*, appears to be more favourable.

I have already corrected this mistake of M. Lobstein in

the forty-ninth vol. *Des Mémoires de l'Académie des Inscriptions et Belles-Lettres*.

Of their sacrifices.

The Samaritans, in admitting the obligation imposed by the law on the children of Israel to offer animal sacrifices, say that this branch of divine worship has ceased since the time that God's favour to them and the tabernacle have disappeared. They further add, that their pontiffs, the priests of the family of Aaron, have substituted in the room of sacrifices, the repetition of certain prayers which they have composed for the use of the faithful, whereby they honour God, pay him the homage of their reverential fear, humbly solicit his favour, and implore the forgiveness of their sins.

The Paschal sacrifice, with all its rites, is the only one that they still retain. It can be lawfully offered only on mount Gerizim; but for about these last five-and-twenty years, the Samaritans, having been prohibited from ascending that mountain, offer it within their city, *because that is considered within the precincts of the sacred place.*

They are always careful, in killing the victim, to turn towards mount Gerizim. They likewise turn towards the same place whenever they pray, "because it is to them," say they, "the house of the Almighty, the tabernacle of his angels, the place of the presence of his majesty, the place appointed for sacrifices, as it

is written in the law." They maintain that it is not lawful for them to prostrate themselves, or to turn their faces towards any other place.

It was asked whether it was not requisite that the Paschal lamb should be taken from a particular species of sheep or of goats, to the exclusion of others, and what the bitter herbs are which are eaten with the Paschal lamb. To the first of these questions Salameh made no reply; and to the second he only said that the Samaritans eat the victim with unleavened bread and bitter herbs.

It was likewise asked what the obstacle was which now prevented their ascending mount Gerizim to offer the Passover there; whether it was, for instance, a contribution or tax imposed upon them by the Turks, as the price of their permission, or something else. The answer to this question is thus expressed: "You desire to be informed of the tyranny which the nations exercise upon us:—know, then, that they use violence towards us, that they will not permit us to ascend mount Gerizim, that they impose contributions upon us. We are poor and miserable; we mourn and weep at the recollection of former ages,—of the tabernacle and of its exaltation."

Salameh absolutely denies the fact stated in M. Corancez's letter, relating to the sacrifice of a lamb, different from the Paschal sacrifice, but of-

ferred, as is reported, at the Feast of the Passover on mount Ebal, near the sepulchre of a saint for whom the Samaritans have a great veneration, and meant to honour the memory of this servant of the Most High.

There is every reason to believe that this imputation is a mere calumny invented by some of the Jews: for I cannot allow myself to believe, for a moment, that it could ever come into the head of a Jew or a Samaritan, to offer sacrifices in honour of any saint; and besides, mount Ebal, being to the Samaritans the mountain of maledictions, they could never think of choosing that place for the performance of any act of religion.

Of the law.

Salameh tells us what, indeed, we were perfectly aware of before, that the Samaritans are in possession of the law written in the Hebrew language, and that it differs from that of the Jews only in the character of the writing, for the Samaritans have preserved the ancient character. This the Jewish *Khacans* who came from Jerusalem, and had examined their books, have freely admitted. Salameh recognized the version in the Samaritan dialect, of which two or three lines had been copied and sent him, from the beginning of Genesis and of Exodus. The ambiguity of a few words in his reply, renders it uncertain whether he meant to say that this version was given by God,

or that it had for its author a Samaritan named *Nathaniel* (*Deus dedit.*) This last is most likely to be his meaning. He knows that the Samaritans have had, in former ages, learned men who have explained the law and written comments upon it, but he has given no details in reply to the questions that were put to him, respecting the names of those commentators, — the age in which they lived, and the titles of their works. Perhaps we ourselves know more of these matters than he does. He acquaints us that the Samaritans still use the Hebrew language, but do not speak it before strangers. They teach their children the law in that language, and they have it not, says he, in any other language. But we are not here to understand him literally, for he himself has acknowledged the existence of a version in the Samaritan dialect, and it is highly probable that the Samaritans are likewise in possession of the version in Arabic that was made for their use, and of which I have spoken at some length. Salameh repeats what the Samaritans have all along maintained, (though Mr. Huntington occasioned them considerable embarrassment, when he wished them to verify the fact) that they possess a copy of the law written by Abischa the son of Phineas, the son of Eleazer, the son of Aaron.

I requested to know how the Samaritans pronounce the Hebrew, and represented in Arabic

characters, as exactly as I possibly could, the Rabbinical pronunciation of the different names of God, and some of the first verses of Genesis; begging the favour of Salameh to represent, in like manner, their pronunciation of the same words, and in the same characters. His reply to this was by no means satisfactory, for he only repeated the different names of God, saying, "Know that these words are *Jehovah, Elohim, El, Schaddai, I am that I am, Adonai*. The case is, in this respect, with us, as you suppose. You entreat us to write and transmit to you a few lines of the law; know that our book is written just as this letter which you have before your eyes." Notwithstanding the ambiguity of this reply, it might lead us to conclude that the Samaritans pronounce the Hebrew in the very same manner as the Jews, if Salameh had not said in his former letter, "Our pronunciation is different from that of the Jews, but the law is the very same from the beginning to the end." The whole system of grammar may, indeed, be common to the Jews and Samaritans, and yet these last may pronounce the letters differently, and particularly the gutturals and the vowels, as the pronunciation of the Greek and the Latin is not in all respects the same, although these languages are written, in all respects, after the same manner; and, to give an example still more appropriate to the matter

in hand, as the pronunciation of the Hebrew is different among the German Jews and the Spanish Jews, the Italians and the Oriental Jews. The question is therefore still undecided, and must remain so, till some one who is perfectly acquainted with the Jewish mode of pronunciation of the Hebrew, shall have heard the Samaritans pronounce it.

I begged the favour of the Samaritans, to transmit to Europe a MS. of the text of the law, of the Arabic version which it is supposed they use, and likewise of their prayers and liturgies; observing that the French consul at Aleppo would pay for the two last of these, and make an acknowledgment for the other by a present, being well aware that the holy book was a species of property too sacred to be sold. No answer, however, was returned, except to the second of these proposals. "You request," say they, "the favour of a copy of the book of the holy law; but we cannot comply with this request, unless you were of the number of those who conform to this law, (i. e. *Samaritans*) and keep or observe its ordinances." It is worthy of remark, that Salameh here alludes to the manner in which they interpret the word *Samaritans*, שְׁמֹרִים, *Schomerim*, by guardians or keepers. These sectarists are so tenacious of this principle of the Samaritans, that it must be one common to them with all those who desire to hold any

communion with them. For as, in requesting to know the manner in which they pronounce the Hebrew, it was said, "Do you pronounce it as we have just said that we do, or is your pronunciation different? Have the goodness to inform us, for you know much better than we can, that we may imitate you, and that our manner of reading may be one as our hearts are one."—They answer, "In regard to what you observe, in saying, *as our hearts and your hearts are but one*, know, my friend, that such language should not be used unless by those who observe our law, and are of the same faith with ourselves."

Of the angels;—of the resurrection;—of rewards;—and of eternal punishments.

Many learned men have believed that the Samaritans do not believe in the existence of angels. But on examining their versions of the Pentateuch, and some other books written by them, or for their use, we find so frequent mention of angels, that we are obliged to think otherwise concerning them in this respect. Yet the learned Had. Reland conceives that he has discovered, on a very minute examination of the sense which they give to the word *angel*, a word for which they sometimes substitute other expressions, such as *the instrument of the Creator, the commandment of God, &c.* strong proofs that they do not consider the angels as essences, but as the attributes of the Divinity,

the power or the will of God,—a certain *force*, *δύναμις*, or *divine virtue*, which cannot be distinguished from God himself. He believes that the Sadducees, who denied the existence of angels, understood in this manner all those passages of scripture in which actions are attributed to angels. Reland further believes that the Samaritans describe the Messiah under the name of the *Great Angel*, *i. e.* the great virtue of God.

This gave occasion to a question which was expressed in these terms: "What is your opinion of the angels of whom mention is made in the law? Do you distinguish between the angels and the genii? and do you think that there are good and evil angels, and also good and evil genii? Is it not an angel that you describe under the name of the *Great Angel*?" To this Salameh replies in two words: "We believe in the holy angels who are in heaven." It is not easy to say whether it is through ignorance, or from a desire of keeping us still in the dark respecting them, that he has not entered into any of the details that were requested of him.

His reply on the subject of the resurrection of the body is more satisfactory. The Samaritans have been accused of denying this truth also. But Nottinger and Reland have maintained, with much appearance of truth, that they admit it. To ascertain, however, as exactly as possible, their opi-

nion of the state of man after death, and also of the rewards and punishments which they consider as due to good and bad actions, this question was proposed to them: "The Jews, the Christians, and the Mohammedans, believe that the dead shall rise at the last day, —that the souls shall be reunited to the bodies which they animated in this world, and that all men shall then appear before God, — that God will judge them,—that he will admit those who have done good actions into Paradise, where they will dwell for ever, and throw the wicked into hell, there to undergo eternal punishment. Some of the ancient sages and philosophers have believed that the dead will not be raised; and others have thought that the pains of hell will not be eternal. What is the faith, in these respects, of your forefathers and of your brethren?"

Salameh's reply to this is expressed in these terms: "As to what you observe in regard to the dead, that they will be raised at the day of recompense, we admit the truth of this, as it is written: *Their clothes will not be used, and their odour shall be like that of excellent myrrh.*" (I have to observe here, *en passant*, that I know not whence this text here quoted by Salameh is taken. It is plain that it is not taken from the books of Moses; nor is the grammatical form of the words that of pure Hebrew. I am therefore of opinion that it

is taken from some of the prayers in the Liturgy of the Samaritans.) "In regard to the wicked, a time will come when the Lord will say, *You perceive now that it is I who am God, and that there is no other God besides me: I kill and I make alive, I wound and I make whole, and there is no one who can deliver out of my hand.* We shall be happy at the time of which it is written, *for Jehovah shall judge his people, and repent himself for his servants;* and at the time of which it is said, *He will be merciful to his land, and to his people.*"

The texts here cited by Salameh are taken from the last song of Moses. But if he applies them to the resurrection, and to the rewards and punishments which will follow the last judgment, it can be only by a sort of *accommodation*; and we need not be surprised, if the books of Moses, which are those only of the whole Bible that are received by the Samaritans, be thus produced by them as containing clear proofs in favour of every doctrine and opinion which they maintain.

Besides, Salameh's reply is by no means a satisfactory answer to the question, and says nothing of the eternity of future punishments. The same may likewise be observed of the prayers which are used at the funerals of the Samaritans, for nothing decisive can be collected from them on the subject of this question.

[To be continued.]

JOURNEY FROM NAPOLOSE TO
JERUSALEM.*To the Editors of the Jewish Expositor.*

Gentlemen,

THE following are extracts from the Rev. Dr. Clarke's account of his journey from Napolose to Jerusalem. The frequent allusions made to places well known in Scripture-History, and the beautiful description given of that Land, to which we believe the Children of Israel will one day be restored, cannot fail, I should conceive, to interest your readers. Should these prove acceptable, further extracts from the works of this interesting author will, from time to time, be forwarded to you by

A FRIEND.

The road was mountainous, rocky, and full of loose stones: yet the cultivation was everywhere marvellous: it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony valleys of Judea were entirely covered with plantations of figs, vines, and olive-trees; not a single spot seemed to be neglected. The hills, from their bases to their upmost summits, were entirely covered with gardens: all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with

astonishing labour. Among the standing crops, we noticed millet, cotton, linseed, and tobacco; and occasionally small fields of barley. A sight of this territory can alone convey any adequate idea of its surprising produce: it is truly the Eden of the East, rejoicing in the abundance of its wealth. The effect of this upon the people was strikingly portrayed in every countenance: health, hilarity, and peace, were visible in the features of the inhabitants. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed, "a field which the Lord hath blessed: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

The first part of our journey led through the valley lying between the two mountains Ebal and Gerizim. We passed the Sepulchre of Joseph, and the Well of Jacob, where the valley of Sichem opens into a fruitful plain, watered by a stream which rises near the town. This is allowed, by all writers, to be the piece of land mentioned by St. John, which Jacob bought "at the hand of the children of Emmor," and where he erected his altar to "the God of Israel." As the

day dawned, a cloudless sky foretold the excessive heat we should have to encounter in this day's journey; and before noon the mercury in Fahrenheit's thermometer, in the most shaded situation we could find, stood at 102 degrees. Our umbrellas scarcely afforded protection, the reflection from the ground being almost as insupportable as the sun's direct rays. We passed, in a narrow valley, between two high rocky hills, the ruins of a village, and of a monastery, situated where the Bethel of Jacob is supposed to have been. The nature of the soil is an existing comment upon the record of the stony territory, where "he took of the stones of the place, and put them for his pillows."

No sensation of fatigue or heat could counterbalance the eagerness and zeal which animated all our party, in the approach to Jerusalem; every individual pressed forward, hoping first to announce the joyful intelligence of its appearance. We passed some insignificant ruins, either of ancient buildings or of modern villages; but had they been of more importance, they would have excited little notice at the time, so earnestly bent was every mind towards the main object of interest and curiosity. At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south—"Hagiopolis!" exclaimed a Greek in the van of our cavalcade; and instantly

throwing himself from his horse, was seen bareheaded, upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon us all. Who shall describe it! The effect produced was that of total silence throughout the whole company. Many of the party, by an immediate impulse, took off their hats, as if entering a church, without being sensible of so doing. The Greeks and Catholics shed torrents of tears; and presently beginning to cross themselves, with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and proceed, barefooted, to the Holy Sepulchre. We had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendor.

(To be continued in our next.)

REVIEW.

Remarks upon David Levi's Dissertations on the Prophecies, &c. by an Inquirer.

[Concluded from page 184.]

We mentioned in the opening of our review of this interesting work, that the author of the Dissertations which form the subject of it, professes to

divide the prophecies, on which he comments, into two parts; the first containing those which, in his view, are *justly* considered, whether by Jews or Christians, as applicable to the Messiah; the second comprehending such as are applied to him by *Christians only*, and by them *improperly*. In the former, as might be expected, he wholly omits all those prophecies which Christians conceive to speak of the humiliation and sufferings of the Messiah, and confines himself exclusively to those which relate to the triumphant, and, as Christians believe, *latter* state of his kingdom. How far he is correct in his application and interpretation of those which he brings forward, it has been no part of our present object to inquire; had he entitled his work, "An Inquiry into the Prophecies relative to the Restoration and ultimate State of the Jewish Nation," rather than a Dissertation upon those which relate to the Messiah, we should, perhaps, have been less disposed to call in question the propriety of his observations concerning the *general* scope of the prophecies he examines, though in his exposition and development of these prophecies we think him, in many respects, decidedly erroneous and unscriptural. What, however, we are alone at present concerned with, is the bearing which his conclusions have upon the important question of the divine mission of him whom we adore as our Saviour. We

have already seen that David Levi, throughout his work, conceives this question incontrovertibly decided against us, by shewing that the prophecies which alone he considers applicable to the Messiah, were not fulfilled in the person of Jesus of Nazareth, during his abode on earth, and have not been so to this day. We have seen, also, that the utter inconclusiveness of this reasoning is most satisfactorily exposed by Talib, in his Remarks upon Levi's Dissertations, on the ground of its proceeding upon a mere assumption of the main subject of controversy, and of its repugnance to the analogy of the divine government, as well as to the tenor of the Hebrew scriptures respecting the kingdom of the Messiah.

The *second* part of Levi's work appears not to have ever been given to the public,—at least we have not met with it; but, judging from that portion of it which is in our possession, we have no reason to think that his attempts to prove inapplicable to the Messiah those prophecies which Christians maintain to have been fulfilled in the person of Jesus, would have been at all more successful than those of his numerous predecessors upon the same ground. Nothing, indeed, as has often been observed, can more clearly evince the conscious weakness of the Jewish opponents of Christianity, than the manifold, and for the most part contradictory, interpretations to which they have had recourse,

for the purpose of eluding the proofs by which the divine mission of Jesus is established. Finding the evidence irresistible, which results from a comparison of the records of the evangelists with the prophecies believed by Christian interpreters to relate to the Messiah, they have endeavoured to cut away their ground from under them, by denying that such prophecies do at all relate to the Messiah. The inefficacy of these endeavours has repeatedly been demonstrated by Christian writers, and by none more satisfactorily than the author of the Remarks before us; who, after having in his first three chapters refuted the main objections advanced by Levi against the Christian scheme, proceeds, in the remaining part of his little work, to consider some leading particulars in the *positive* evidence by which its truth is supported; and in the first place undertakes to prove (chap. iv. v.) that "the Hebrew scriptures testify that the Messiah was to suffer;" and that "the prophecies of a suffering Messiah were all accomplished in the life, sufferings, and death of Jesus." The first prophecy which he adduces to substantiate this proposition, is the remarkable one contained in the fifty-third chapter of Isaiah; of which it might safely be said, that if it stood *alone* in the Old Testament it would, of itself, form a basis, broad and deep, on which the whole superstructure of Christianity

might withstand all the assaults of its enemies. The consciousness which the Jews themselves entertain of its importance to the Christian cause, is sufficiently indicated by their not allowing it to be read in their synagogues; so long, however, as they continue to repeat the assertions, so often advanced and as often confuted, which deny the justice of the Christian mode of interpreting and applying it; so long must Christians endeavour, in the spirit of meekness and wisdom, to convince them of their error, and bring them to the knowledge of the truth in this most essential point of difference between the two adverse parties. This Talib does, first by examining the exposition of the modern Jews, who contend that the subject of the prophecy in question is the Jewish nation personified; and then by comparing the leading features of the prophecy with the evangelical records concerning the person, character, and sufferings of Jesus. We regret that we can do no more than barely mention the course which our excellent author has pursued in this part of his Remarks; our limits forbid an extended quotation, and a short one would fail of exhibiting, to any advantage, the successful method in which he has refuted the Jewish, and vindicated the Christian, interpretation of the prophecy. But we earnestly entreat every unconverted Jew, whose eye these observations may chance to meet, to exa-

mine with close attention and an unprejudiced mind, the whole that is said on each side of this momentous question in the work itself, which he will have no difficulty in procuring. If respect for the high authorities of antiquity amongst the commentators and paraphrasts of his own nation, who concur in interpreting the prophecy before us of the Messiah, does not influence him, — if his unfettered understanding does not reject as absurd and contradictory, the exposition of it adopted by more *modern Jewish* writers; we beg him, for his own sake, to compare the several parts of the prophecy with the narrative delivered in any one of the four gospels, or in all of them, after the manner pointed out by the author of the Remarks now before us; and, when he has made the comparison, to yield to the plain dictates of his reason, and ask himself whether it be possible that such an astonishing coincidence as he will find between the prediction and the history, in the most minute particulars, could have happened without the express appointment and over-ruling agency of the omniscient and all-powerful God? Let him obey the conviction thus forcibly impressed upon his understanding, that the Person thus wonderfully answering to the prophecy, must have been present to the contemplation of the divinely-inspired prophet; and then, following up this conviction, let him attend to the

testimony, the concurrent testimony of God and men, of angels and evil spirits, and of Jesus himself, thus divinely appointed and foretold, to the fact of his being the Messiah. Let him hearken to the voice from heaven (Mat. iii. 17.) saying, “This is my beloved Son, in whom I am well pleased;” — let him ponder the direction of the angel of the Lord to Mary, (Mat. i. 21.) “Thou shalt call his name Jesus, for he shall save his people from their sins;” — let him mark the solemn asseveration of this “Holy One of God,” (Mark i. 24.) affirming before the high-priest and elders who sat in judgment upon him, that he was *the Christ, the Son of God* (Matt. xxvi. 63, 64); and let him then question himself, whether he can any longer disbelieve that the prophets of the Old Testament foretold a *suffering Messiah*, — that Isaiah particularly, wrote of this Messiah and his sufferings in the fifty-third chapter of his prophecy, — and that Jesus of Nazareth, the Messiah of Christians, is He of whom Isaiah there prophesied. Thus much we beg for his own sake, thus much for *our* sake we demand, of every Jew who denies the truth of the Christian religion, simply as *an honest and rational exercise of his understanding*. But we would by no means stop here — we would not for a moment have him suppose that the unassisted exercise of his reason is all that is wanting to make him a *Christian*, in the

proper sense of the term,—we want something far beyond his being a merely *intellectual, speculative* believer in Christianity,—we wish him not only to acknowledge that the Hebrew scriptures foretel a suffering Messiah, and that Jesus is that Messiah; but also to know *why* he suffered, to feel the necessity of *being interested in his sufferings*, that is, of obtaining by virtue of them pardon of sin, renovation of heart, a title to the eternal and spiritual felicity of heaven, and a meetness for the enjoyment of it. In a word, it is “our heart’s desire and our prayer to God for Israel, (as it was that of our great apostle St. Paul) that *they may be saved*,” through this Messiah, who once was humbled to the death of the cross, and is now “exalted at the right hand of God to be a Prince and a Saviour, to *give repentance unto Israel and remission of sins*.” This, then, being the object we have in view in recommending to our Jewish readers the attentive perusal of the Remarks now under our consideration, we entreat them not only to *study* them with serious attention and with minds as free as they can make them from bias and prejudice, but to accompany the study with *humble prayer for divine illumination*, agreeably to the devout aspiration with which our pious author closes that part of his subject which we have been considering:

“Oh that there were such a heart in every one of the

“children of Abraham who may
 “read these pages, as to lead
 “them seriously to pray to the
 “God of their fathers, the God
 “of Abraham, of Isaac, and of
 “Jacob, that he would give
 “them a heart rightly to under-
 “stand this prophecy of Isaiah!
 “Then I have no doubt that the
 “prophecy of Zechariah xii.
 “10—14, would also be very
 “soon fulfilled with respect to
 “them.”

To the detailed examination of Isaiah liii. (on which we have dwelt thus fully on account of its great importance, and the very useful manner in which the author enlarges upon it), Talib adds (chap. v.) a concise commentary on part of the twenty-second Psalm, the exact fulfilment of which, in the sufferings of Jesus, he shews at one view by quotations from the Psalmist and the evangelists, arranged in opposite columns; on Zechariah ix. 9, and on Haggai ii. 6—9, which he also demonstrates to have been accomplished in Jesus, by a reference to the history of his life and actions. To his remarks on these prophecies we shall adjoin a single observation of our own, which indeed is equally applicable to all the leading prophecies of the Old Testament shewn by Christian interpreters to have been fulfilled in the person of Jesus, viz. that in objecting to the Christian interpretation of them, the Jews, so far from gaining any thing to their cause, merely encumber themselves with a choice of difficulties: either

they must *disprove* the coincidence proved by Christians to exist between the prophecies and the acts and sufferings of Jesus; and this they must do, not by bold assertions and general declamations, (for these are not *proofs*) but by following their opponents step by step, and *demonstrating* the fallacy of their reasonings and the unsoundness of their conclusions; —or, they must make it appear on good grounds, on grounds which will stand the test of rational inquiry and sober discussion, that the prophecies in question have *nothing to do with the Messiah*, and consequently, that Jesus, however he may be the person designated by those prophecies, is *not the Messiah*, is not the predicted Saviour of the world, the seed of Abraham, in whom all nations of the earth should be blessed. If they cannot extricate themselves from the former of these difficulties, by *proving* that Jesus *did not* fulfil, in their plain and literal sense, the prophecies which his followers demonstrate that he *did*, it is to no purpose for them to shift their ground, and contend that, notwithstanding, Jesus is *not the Messiah*; it is, in fact, plunging themselves still deeper in difficulty; for, as we hinted before, if Jesus really were a messenger sent from God, a divinely-appointed and divinely-instructed Prophet, his testimony of himself, that he *is* the Messiah, the Saviour of both Jews and Gentiles who believe in him, supported as it is by

other indubitable and irrefragable testimonies, *must* be admitted, *cannot* be rejected without a blasphemous imputation of imposture involving the Deity himself. If, on the other hand, they adopt the latter alternative, they become at once chargeable with the support of the manifold inconsistencies and contradictions, not to say absurdities, with which their own expositions are replete, as well as with the no less arduous task of encountering, not only a host of eminently-learned and profound *Christian* expositors, but likewise the venerable authorities of *Jewish antiquity*, the learned writers of their own nation previous to the Christian era, and cotemporary with its commencement, the authorities of Onkelos and Jonathan, as well as of the various expositors in their Targums and Talmuds, who concur with Christians in their application of prophecies to the Messiah. Whether a consciousness of the difficulty of such an undertaking deterred David Levi from engaging in the *second* part of his work, according to the purpose with which he professes to have set out, we pretend not to say. We are satisfied, however, that to have effected his purpose would have cost him no small labour, and required no common share of skill and ingenuity. We come now to a distinct, and in our opinion very interesting, branch of Talib's argument, which he entitles (chap. vi.) "Argument that Jesus is the Messiah, from

the present State of the Jews and of the Christian Gentiles." We shall give his statement of it in his own words.

"If Jesus be the Messiah, then it follows, that all the Gentiles who believe on him are now the people of God; and that the Jews, by crucifying the Messiah, and still continuing to reject him, have ceased to be in a covenant relation with the God of their fathers.

"On the other hand, if Jesus be not the Messiah, but either an enthusiast, or an impostor, then his followers, who acknowledge him as the Messiah, and worship him as God, one and equal with the Father, are, by so doing, guilty both of blasphemy and idolatry: and it follows, upon this supposition, that the Gentile nations, who have embraced the religion of Jesus, are not the people of God; and that the Jews, who yet wait for the true Messiah, are the only people who can be said to continue in the worship of the God of Abraham, and Isaac, and Jacob: *i. e.* they are, on this hypothesis, still the people of God; for it will not be denied that the true worshippers of God, and those who believe in, and embrace the promises made and written in his word, are his people."

In examining which of these conclusions is most agreeable to the language of the Hebrew scriptures, and to the present state of the Jewish nation, he takes occasion to notice the contradictory opinions advanced by David Levi on this subject in the course of his Dissertations, and his want of candour, and consistency, in giving to certain passages and expressions in the Old Testament, a totally different sense when applied to the Gentiles, from that which he assigns them when

referred to his own nation. That learned Jew, though he admits "that it was for their enormous wickedness that the Jews were removed from their own land,"—though he complains in the strongest terms of the infidelity and impiety which prevail amongst his countrymen,—though he speaks of his nation, even the best and purest part of it, as about "to return to God," at the period of their restoration, "by a sincere repentance in a public manner;" yet maintains that, during the whole of their captivity, they are God's chosen instruments for preserving uncorrupt the doctrine of the pure unity of the Godhead, and for bringing all mankind to the true knowledge of God. Now if this were the case, as Talib justly observes, we should expect that at their restoration, instead of returning to God as penitent apostates, they would be publicly honoured as faithful adherents to his worship and service, amidst surrounding wickedness and irreligion. Such a conclusion, however, he remarks, is not more at variance with what Levi asserts and history confirms respecting the present state of the Jewish nation, than with the express declarations of the Hebrew scriptures, which prophetically represent them as being, during their captivity, *afar off from God*, and in a state of *judicial blindness and error*, which explicitly assure us that the era of their restoration will be no less that of their conversion,—that, at

the period of their return to their own land (*then, and not before*) they shall *know the Lord their God, and remember their ways, and all their doings wherein they have been defiled, and lothe themselves in their own sight, for all their evils which they have committed*; (comp. Ezek. xx. 42—44, and xxxvi. 24—32,) and which, finally, seem particularly to describe the *matter* of their future repentance in that remarkable passage of Zechariah xii. 9—14; on which Talib well remarks, that “if the Jews object to this interpretation, (viz. the Christian) then it is incumbent on them to state unto what other great national sin, excepting that of the crucifixion of Jesus, the passage now quoted from Zechariah can apply; and to account for the circumstance that the only passage in the Hebrew scriptures which seems to describe the matter of their future national repentance, should so exactly suit the Christian scheme.” (Remarks, p. 148.) Having thus shewn that the Jews cannot, during their present state, consistently with scripture and with facts, be considered the people of God, the author proceeds, by a similar mode of induction, to establish the claim of Christians to that honourable appellation. We can only present our readers with his conclusion, in his own words:

“It is thus quite evident, from the Old Testament scriptures, that at the period when Israel is cast off

from being the people of God, the Lord takes to himself a people from among the Gentiles. Now, where will the Jews look for this people of God, unless it be among the Christians? It is apparent that the Mahomedans, and those who continue in Pagan idolatry, are not the people of God; and as I suppose the Jews will agree with us in this point, it seems unnecessary to enter upon the proof of it. It only remains, therefore, that the people of God are among those nations which profess the Christian faith;* and, if so, it follows, undeniably, that Jesus is the Messiah.”

In the prosecution of the inquiry which terminates in the conclusion here stated, Talib has some excellent remarks on the nature and effects of that spiritual blindness in which, agreeably to the denunciations of their prophets, the Jews have unhappily been involved, and which has been the true cause of their so long rejecting, as a nation, the plainest evidences of the truth of the Christian religion. After briefly commenting on the very remarkable prediction of Isaiah, (chap. vi. 9—12) on this subject, he thus proceeds:

“It is undeniable, therefore, and the Jews themselves must allow it to be so, that when Jesus appeared and preached, saying, ‘Repent, for the kingdom of heaven is at hand,’ he spake to a people who were under the awful sentence of judicial blind-

* When I say that the people of God are among those nations who profess the Christian faith, I mean to distinguish between real Christians, and those who bear that name only, but by wicked works deny the faith. It is to the first only that the honourable appellation of the people of God belongs. And no candid Jew will object to a distinction, which is equally to be found in the Old Testament history of the church of Israel.

ness, pronounced against them for their sins by the prophet Isaiah: a people who had ears to hear, but understood not; eyes to see, but perceived not. He spake to a generation, who, according to Levi's view of Hosea i. 9, were, by God himself, called Lo-ammi, 'not my people;' and of whom God said, 'I will not be to you.'

"Now, I would beseech the candid Jew to draw for himself the natural and unavoidable inference from the above fact. The judicious Christian will not, indeed, assert, that it follows therefrom that Jesus is the Messiah; but does not the above circumstance most effectually remove and answer the objection often made to the divine character of Jesus, from his having been rejected by the Jewish nation? This objection is insisted upon by David Levi, (vol. i. p. 137.) in the following words:— 'And as they (the Christians) freely acknowledge that the Messiah belongs to the Jews, it must astonish every impartial, candid, and liberal mind, when it considers how inefficacious his (Jesus's) appearance was to them; for it is clear, from all history, that he was so far from being endued with the power of bestowing on them the good they had just reason to expect from the prophecies of the Old Testament, by accomplishing the great promises made to them, that they, on the contrary, a few years after, according to the prediction of Daniel, saw their temple burnt, their chief city destroyed, and their country laid waste, &c. so that it is plain he brought them nothing but misery and shame, and which is a demonstration that he could not be the Messiah.'

"To this apparently formidable objection, it would, perhaps, be extremely difficult for the Christian to give a solid and satisfactory answer, without the assistance of the Hebrew scriptures. But it is enough for us to appeal to these scriptures, as containing most complete evi-

dence, that when Jesus appeared, the great body of the Jewish nation were not in a proper state for discerning and judging of the evidences of his divine character and mission. Jesus, therefore, may be the Messiah; and the Jews, under the influence of that hardness of heart, and that moral inability to understand divine truth, which were foretold by the prophet Isaiah in the passage above quoted, may have rejected and crucified the Lord of Glory: or, to say the least, the rejection of Jesus, by a people who, according to Moses, were to 'grope at noon-day;' and of whom God himself testified, 'Ye are not my people, and I will not be to you,' forms no solid objection to his divine character and mission. There is a necessary and most intimate connection between the practice of holiness and spiritual discernment; between unholy practice and the spirit of delusion: and as the Jews, according to the testimony of David Levi himself, were, when Jesus appeared, a wicked people, it is evident that they were not in a fit state for discerning the nature of the Messiah's kingdom, or the evidences of his divine mission.

"The above considerations may also furnish an answer to a complaint which they make against the Christians, for considering them as a blind, obstinate, and superstitious people, labouring under a spiritual blindness. (*Vide* Levi's Dissert. vol. i. p. 267.) We would ask the Jews, Whether we are to form our estimate of their present character from their own opinion of it, or from the testimony of Moses and the prophets? Is it right for us to believe the scriptures, or is it not? We appeal to *their* scriptures, and not to *our own*, upon this point: we invite them to a candid and careful examination of the writings of Moses and the prophets, for a full confirmation of the fact, that blindness is happened unto Israel (Rom. xi.) until the fulness of the Gentiles be come in."

Most ardently do we desire that our Jewish brethren would seriously reflect upon the considerations here addressed to them; and, instead of wrapping themselves up in an unyielding and disdainful preference of what they call *their own* religion, on the grounds of its antiquity and priority to all other religions, would humbly beseech God to pour upon them the light of his truth, dispelling from their minds the mists of prejudice, and ignorance, and error, on points of such incalculable importance. They would then perceive that while they have been resting, in fatal security, on a conceived adherence to the religion of their forefathers, they have, in fact, been guilty of a disregard to Moses and the prophets, no less than to Jesus himself,—that they have retained the *name* only of Judaism without the *reality*, the shadow without the substance,—that the opposition which they contend exists between the Jewish and the Christian faith, does, in truth, lie between the Mosaic revelation as conveyed in the Hebrew scriptures, and the same revelation as obscured and corrupted by Jewish traditions,—and that the dispensation of the gospel, though *different* and *wholly distinct* from that of the law, is so far from being *contrary* or *contradictory* to it, that it does, in fact, *confirm* and *complete* it.

This leads us to observe that the *exact harmony of the Jewish and Christian scriptures*,

forms a distinct branch of the argument employed by Talib to prove that Jesus is the Messiah. In chap. vii. he considers this harmony as it appears in the view taken in each of “the present and future condition of the Jewish nation;”—of “the high privileges and dignity of the nation of Israel, and the glorious purposes to be effected by God through the instrumentality of the Jews;”—of “the indispensable necessity of the shedding of blood to the remission of sins, and of a priesthood to offer the ordained sacrifices, and make atonement for the sins of the people.” We would willingly, did our limits allow it, indulge our readers with an extract from one or two passages, in which the author feelingly expostulates with the children of Abraham, on their total disregard of that fundamental principle of their law, and those numerous sacrificial institutions, which so plainly point out the absolute necessity of faith in “the Lamb of God,” through whose precious blood-shedding alone, divine mercy can be extended to sinners consistently with divine justice. It is truly melancholy to observe the ignorance and insensibility which so generally prevail among the Jews, (would to God it did not prevail also among many who *profess* and *call themselves Christians!*) on a subject of such awful importance to every child of Adam. In vain, as our author justly observes, shall we search in the pages of David Levi, for

any recognition of the need of an atonement, answering to the typical sacrifices of the Mosaic economy; and it is really affecting to remark that in different parts of his work (see Dissert. vol. i. p. 127, &c. vol. ii. p. 241, &c.), in which he expressly considers the different points of resemblance between the redemption from Egyptian bondage, and that future and more glorious redemption of which it was a type, he takes not the slightest notice of the peculiar ordinance respecting *the Paschal Lamb*; as if that most prominent feature in the whole history of the Exod, emphatically styled *the sacrifice of the Lord's Passover*, and expressly designed, as the sacred historian informs us, to be commemorative of their deliverance, were to have nothing to correspond to it in the circumstances attending the anti-typical redemption of the Jewish people. We intreat every Jew, who is not lost to the sense of his immortal interests, to view seriously this radical defect in the religious system of his countrymen. We appeal to him in the words of the author of the Remarks now under our consideration.

“If the first redemption was not effected without the shedding of blood, most assuredly the second redemption can only be procured by the same means; and where is the victim which is to be offered? ‘where is the lamb for a burnt-offering?’ (Gen. xxii. 7.) In answer to this question, I would humbly intreat every one of the children of Israel who may cast his eyes on these pages, to retire into his closet, and

to open his Bible at the fifty-third chapter of Isaiah, and also the xii. 10—14, of Zechariah, and humbly to pray to the God of his fathers for an understanding heart, to see the true meaning of these passages.”

We think we cannot do better than lay before our readers an extract from the author's concluding remarks:

“To conclude: both Jews and Christians are agreed that the scriptures of the Old Testament were dictated by divine inspiration. Various passages of these scriptures have been shown to meet in the character, the life, the last sufferings, and death of Jesus, and to accord with the declarations of the New Testament regarding the effects of his death, and his condition and offices since his exaltation.

“It is undeniable that this person was the founder of the Christian religion, and is believed by his followers to be the Messiah promised to the Jews. It has been shown, that he was a righteous person in his doctrines and his actions, and it is certain, that neither he nor his first followers could gain any thing by an imposture; for he himself expired upon a cross, and the rewards of his disciples, in the earliest ages of the church, were prisons, persecution, ignominious and painful deaths. It is incontrovertible, also, that though his religion was contrary to the prejudices and vices of the Jews and Gentiles, and was opposed by the whole power of the reigning superstitions, aided by the secular authority of the Roman government, yet it prevailed so mightily by the force of conviction alone, that after three centuries it became the established religion of the Roman empire; and, since that period, it has numbered among its disciples the greatest and most learned men of the Gentile world, and has been rejected only by those who equally deny the truth of the Mosaic revelation. It is certain, that though this religion has been opposed by men of great

wit, acuteness, and learning, yet the founder of it has never yet been proved to be an impostor or an enthusiast; nor have any facts been brought to light which invalidate his pretensions. It is certain, that since the Jews crucified Jesus they have never prospered. Within forty years after his death Jerusalem was destroyed by the Romans, and the Jews led away captive among all nations, among whom they have suffered great and dreadful calamities. And what is equally remarkable, their own sacred books declare them to be at present not the people of God; not in covenant relation with God, but in a state of blindness and separation. Of the nature and cause of this blindness they themselves can give no rational or consistent account; while, upon the Christian scheme, it is at once accounted for. Such is a summary of some of the leading facts and arguments which unite in demonstrating that Jesus is the Messjah; and no answer has been made, in David Levi's work on the prophecies, to any one of these proofs of the divine mission of Jesus."

It is now high time that we close our observations, already, perhaps, too much extended, on the interesting little work before us. Our design in bringing it thus fully before the view of our readers, will not be frustrated, if we shall lead any of them, through an attentive study of it, to share the sense of obligation which we ourselves desire to acknowledge to the author, for his able and edifying discussion of the important subject of which it treats; and if, through our humble instrumentality, an increased anxiety on the part of our Christian brethren for the salvation of the Jews, and on

that of Jews for their own, shall be produced by the blessing of God upon it.

We cannot, however, conclude without a single observation on the work which gave birth to it, the *Dissertations of David Levi*. In the course of our remarks we have had occasion more than once, to notice the fundamental errors and the false system of exposition which pervade that elaborate performance; yet, while we would earnestly caution all Jews, whom we may have the power of influencing, against being misled by his interpretations, always confident, and often plausible, there is one very important particular in which we recommend them to profit by his example;—we mean the *careful study of the prophetic writings of the Old Testament*. It is a lamentable fact, well known to those who are in habits of intercourse with the Jews of this country, that they very generally disregard, and even speak in terms of disrespect of, those august portions of the Hebrew scriptures. David Levi, with a warmth of feeling which is creditable to him, frequently bewails this insensibility of his countrymen to their sacred oracles, as well as the awful unconcern and Deistical scepticism which is so apparent in great numbers of them with regard to religion in general. In this respect, then, we are happy to concur with the learned Jew, viz. in solemnly urging upon his brethren to study with the deepest

attention the Hebrew prophets; not, however, in the spirit of self-confident inquiry, or for the sake of strengthening themselves in their prejudices; but with humility and teachableness, and above all, with persevering prayer for divine teaching. We say to them, as Jesus said to their forefathers,—Search the scriptures, (viz. those of the Old Testament) *for they are they which testify of me;* and if these pages shall meet the eye of any descendant of Abraham who is thus humbly and devoutly inquiring “Whether these things are so?” we assure him, that our fervent supplications are united with his to the “Father of lights,” that the eyes of his understanding may be opened to see and adore Him of whom Moses and the prophets spake, who was ordained to be a “Light to lighten the Gentiles, and the glory of his people Israel.”



CASE OF A JEWISH FAMILY.

To the Editors of the Jewish Expositor.

Gentlemen,

As probably many of your readers are not aware of the great ignorance and deep distress which pervade, I believe, the greater part of the lower classes of Jews, it seems to me, that were a few details occasionally given in your pages, of such cases as come under the notice of those who may happen to visit Jewish families, their commiseration would be excited, and Christian benevo-

lence be more exercised in their behalf. With this view you will, perhaps, admit a few remarks which many circumstances have deeply impressed on my mind.

Having been desired to visit the case of ———, living in ———, which had been reported as requiring relief, I attended, and inquired into the circumstances of the family. The wife, an afflicted daughter of Abraham, had, in addition to her many infirmities, recently broken her leg, from which she was but then painfully and by slow degrees recovering. Want of business in her little employment of selling cakes, together with a deprivation of means, from the circumstance of her husband being unengaged, (whose custom it was to attend during the time of the theatres being open, with fruit in the neighbourhood, from which he drew a scanty and precarious subsistence), added to the accumulated expences of the days of sickness, had completely impoverished them, and they were threatened with the seizure of their little all for arrears of rent. At times, and when capable, her leisure hours were employed in sewing together and binding baizes for covering carpets; but for these no sale could then be found, and at the best, such employment could afford but a very slender advantage. She informed me that she had respectable friends who lived in Portugal, and who had taken their two or three

children under their care, but they could do no more; and, with her husband, she was therefore dependent for a scanty relief upon the charitable fund of the synagogue.

But however well, as she assured me was the case, she had been provided for in youth, being a female, her friends had not given her the advantages of education, and she was completely immersed in the superstitions of her nation, some instances of which occurred during my visit. I offered her a small sum of money; she expressed her thankfulness, but dared not to touch it. It was the Sabbath, and she directed me to lay it down on the table, and that a little girl, whom she hired for the day that she might not defile herself with forbidden things, would remove it for her. I questioned her, and inquired if she did not consider herself responsible for those things she directed to be done, as if they had been her own act and deed. The only reply I could obtain was, that she had been so taught.

Observing a singular brass ornament on the chimney-piece, it excited my curiosity, and upon inquiry I found that it was placed there on festival days, and on those occasions when their religion prescribed them to decorate their houses to the utmost, to remind them of the siege and destruction of Jerusalem.

On the table lay the Tephilloth, or Jewish Ritual, which became the subject of conver-

sation. She said her prayers from it morning, noon, and night; for she did not, she observed, neglect her duty to God. It was in Hebrew, and if I recollect right, was without an English translation; for I requested her to interpret to me the meaning of one or more passages. It proved her ignorance of the language, and showed how extensive the crime is, to offer up prayers to the Almighty in an unknown tongue. How forcible are right words! but how unacceptable must that be to the Supreme Being where neither the heart nor the understanding can be engaged. The Bible was not forgotten: she was utterly unacquainted with it, and of course, as much so of the history and hopes of her pious ancestors. It was unnecessary to offer her a Hebrew Bible, but as she promised faithfully to read one in English, (which, though she could herself read but little, she could perfectly comprehend when read to her), I afterward procured one, which she thankfully received, and engaged to get the little girl who attended her, and who had been instructed in a neighbouring Sunday school, to read it to her. Opportunities of visiting were now much lessened, and soon after she removed to a distance.

The husband was but little better informed, but was of a mild and decent habit, and had somewhat the air of having seen better days. Upon serious conversation, he seemed to

allow the justice of the sentiments advanced, and promised to attend the means of better information, but was fearful of being deprived of the small benefits received from the synagogue fund, which, on the event of his being seen in a Christian place of worship, or if it was known that he received relief from a Christian quarter, would unquestionably have been withdrawn. I speak it, however, to his honour, that when, to save him from the threatened distress, the sum of five pounds had been advanced to him, upon condition that after two months he should repay it by monthly instalments, he endeavoured punctually to fulfil his engagement. Upon the third instalment coming due, he appeared with the note in his hand; it raised my admiration of his character, for it was that which I had little expected. Inquiry was again excited, and when it was found that he had pledged some articles to raise the money, and that he still continued in distress, I need scarcely add that the sum produced and the remaining instalments were remitted; and I may still say, that I never see the man that he does not meet me with the deepest expressions of gratitude, and with looks of kindness, though I have often informed him that I merely administered the bounty of other persons.

If I have not wearied you with these details, I would appeal to the good sense of your

readers, whether such proceedings are not better calculated than a contrary conduct, to diminish the sentiments of hostility generally existing in the breast of the Jew towards the Christian,—and not existing, indeed, without reason; for, alas! for how long a period have not those who disgrace the name of Christian been barbarously treating the descendants of Abraham, and abusing them as the scoff and off-scouring of the earth: and I would also submit to their better feelings and the principles of their profession, which I rejoice in believing do now happily more and more prevail, whether their surplus funds can be better employed than in seeking out the distressed and lost sheep of the House of Israel, and thus relieving the necessities of a nation (profess they Christianity or not) to which, under God, we are so deeply indebted.

NEMO.

TRANSLATION FROM VITRINGA.

[Concluded from page 157.]

If we refer to the ancient Jewish expositors, we shall find that they too, in like manner, understand the words,* *Jehovah, God, Jehovah*, of a Trinity of Persons. A vestige of this opinion may, if I mistake not, be traced in Baal Hatturim,† “He makes use

* יהוה 'אלהים' יהוה

† הזכיר אלו השמו' כנגד האבות יי' כנגד אברהם דכתיב ביה אנבי יי' אלהיך

of these three names in relation to the patriarchs; *Jehovah* has respect to Abraham, concerning whom it is written, I am Jehovah thy God; *our God* has respect to Isaac, of whom it is written, I am the God of Abraham thy father; *one Jehovah* has respect to Jacob, concerning whom it is said, I am Jehovah." The import, then, of the words in question, as understood by the Jewish doctors, appears to have been that *Jehovah* the God of Abraham, *Elohim* (our God) the God of Isaac, and *Jehovah* the God of Jacob, are *one*. Hence also arose the custom in the ancient Jewish church of thrice repeating the word **אחד** (one) in the formula,* "One is our great God: our Lord is holy;" which repetition is by some affirmed to have had respect to the patriarchs, as may be seen in the treatise entitled *Sopherim*, chap. 14. Whether, indeed, the ancient Hebrews, in making this three-fold distinction of persons, with reference to the God of Abraham, the God of Isaac, and the God of Jacob, had in view this most important mystery of the Holy Trinity, I cannot take upon me to affirm: but this I can assert, that if any one should conceive an allusion to this mystery to be contained in the expression, "The God of Abraham; the God of Isaac,

the God of Jacob," he might easily illustrate this his opinion, from similar expressions made use of by the sacred writers; nay, more, that there is good reason why the *Father* should in an especial manner be called the God of Abraham, the *Son* the God of Isaac, and the *Holy Spirit* the God of Jacob. Nor is it any objection to this idea, that sometimes the *Father* and the *Son*, indifferently, is called, in a way of peculiar relation, the God of Abraham, Isaac, and Jacob; inasmuch as whatever the *Father* is, he is *by the Son*, and whatever the *Son* is, he is *in the Father*, *by the Holy Spirit*; a consideration worthy of attention in all the titles given to the Divine Persons. There can be no doubt that *He* may be termed by a peculiar relation, the God of Abraham, who *justified* Abraham; but that God who "justifieth the ungodly, without the works of law, reconciling in Christ the world to himself, not imputing their trespasses unto them," is *the Father*. Nor can it be doubted that *He* may be called, in a way of special relation, the God of Abraham, who gave to him the promise of the seed in which "all the nations of the earth should be blessed:" and as St. Paul, in his Epistle to the Galatians, shews that by *the seed* here spoken of we are primarily to understand *Christ*, "the seed of the woman," we infer, that by "God," in this place, we are specially to understand the *Father*, to whom it belongs to make a promise

אלהינו כנגד יצחק דכתוב ביה אנכי אלהי
אברהם אביך " אחד כנגד יעקוב שנאמר
בו אני יהוה

* אחד אלהינו גדול אדוננו קדוש

concerning the Son, as distinct from himself. That *the Son of God*, the second Person in the mysterious Trinity, chose to be typically prefigured by *Isaac*, and hence bare a peculiar relation to Isaac, no one can be ignorant who has learnt the doctrines of our salvation from the scriptures. As Isaac was promised by God to his father Abraham (*the type of all believers*), and raised up, by an extraordinary act of divine power, to be the head of all the seed of Abraham, forasmuch as he alone "received the promises;" as he, the only son of his father, before he could procure to himself a seed, was offered up, in proof of obedience to God, as a sacrifice by his father, and *as it were*, raised again from the dead; (not to mention many other particulars which occur throughout Isaac's life) so also Christ, the only-begotten Son of God, was promised by the Father to *believers* elect from eternity, and by a wonderful act of divine energy born of a virgin, to be the sole Head, Author, and Source of life to all his spiritual offspring, who live in and by him; so also the only-begotten Son himself was to be given up as "an offering and a sacrifice to God for a sweet-smelling savour," rendering to his Father "obedience unto death, even the death of the cross;" so, in fine, was he *truly* to rise from the dead, before he could be declared the Captain, Chief, and Head of his seed, and give life to the

multitude of the nations. As for Jacob, Isaac's son, the Jewish commentators do not hesitate to assign, and almost to *appropriate*, to him the Holy Spirit. The words occurring (Gen. xlv. 27.)* "And the spirit of Jacob their father revived," are thus, by a slight alteration, rendered by Onkelos, the most ancient and best of all the expositors,† "And the *Holy Spirit* rested upon Jacob their Father;" and after him Jarchi thus,‡ "the *Shechina* (i. e. the Holy Spirit) rested upon him, which had withdrawn from him," (viz. during all the time of Jacob's mourning the death of his son, according to the opinion of the Hebrews.) It cannot, however, be denied, that none of the patriarchs left so many remarkable indications of the Holy Spirit's influence as Jacob, who, through the inspiration of *רוח הקדש*, (the Holy Spirit) the author of all prophecy, foretold all the fortunes of his sons to the remotest period, inasmuch that it is not said without reason, that the *Holy Spirit* bears a peculiar relation to the *patriarch Jacob*.

Having thus pointed out the two-fold § interpretation which these remarkable words (viz. Deut. vi. 4) admit, it will not be unsuitable to proceed to the consideration of the singular tenet of the ancient church,

* ותחי רוח יעקוב אביהם
 † ושרת רוח קודשא על יעקוב אבהון
 ‡ שרתה עליו שכונה שפירשה ממנו

§ See our Number for April.

founded upon them, which having carefully, and with much pleasure to myself, deduced from the Jewish writings, I deem it not unprofitable to notice in this place. It may be observed, then, that it was believed by the ancient Jewish church, that whoever made an oral declaration of the words, "Hear, O Israel; Jehovah our God (is) one Jehovah," did thereby take upon himself "the yoke of the kingdom of heaven,"* or simply, "the kingdom of heaven." And it should be distinctly noticed, that they scarcely ever make use of the expression, "the kingdom of heaven," in their writings, except in reference to the recitation of the *Schemah*. The Talmudic Gloss says expressly (*Berachot*, fol. xiv.)† "the recitation of this section is a taking on oneself the kingdom of heaven." Many passages to this purpose occur in the *Berachot*. I will cite one from chap. xi. § 5.‡ "A husband is exempted from the recitation of the section, 'Hear, O Israel, &c.' the first night after his marriage: nevertheless, Rabbi Gamaliel recited it the very night of his marriage; his disciples therefore said to him, Master, hast thou not taught

us, that a man need not recite that portion of scripture the first night of his being married. He answered them, I will not hearken to you, so as to lay aside the yoke of the kingdom of heaven, no, not for a single hour." Many other passages to the same effect have already been noticed by the learned, although no one, so far as I know, has taken the pains to investigate the subject thoroughly, and to compare the phrase under consideration with that of "the kingdom of heaven," which occurs so frequently in the New Testament, and which no one can reasonably deny to have been borrowed from the one used by the ancient Jewish church. For this reason it will be necessary to examine this point somewhat more closely.

It must be observed, then, that the ancient Jewish church considered the words "Jehovah our God (is) one Jehovah," as parallel with those of *Zechariah*, chap. xiv. 9.* "And Jehovah shall be King over all the earth: in that day shall **JEHOVAH** be **ONE**, and his name one." The words "Jehovah shall be one," being joined with those, "Jehovah shall be King over all the earth," the ancient Jews were of opinion that the former signified simply, that *Jehovah* would appear as *sole King* over the whole earth, and that *Jehovah* then, and then only,

* עול מלכות שמים
 † קריאת שמע הוא קבלת מלכות שמים
 ‡ חתן פטור מק"ש בלילה הראשון:
 מעשה בר"ג שקרא בלילה הראשון שנשא
 אמרו לו תלמידיו לא למדתו רבינו שחתן
 פטור מקרי את שמע בלילה הראשון א"ל
 איני שומע לכם, לבטל ממני עול מלכות
 שמים אפלו שעה אחת

* והיה יהוה למלך על-כל-הארץ ביום
 הראש יהיה יהוה אחד ושמו אחד

manifests his *unity*, when *both Jews and Gentiles* are the subjects of his *sole kingdom*. This opinion of the ancients presents itself no where more clearly than in the Commentaries of R. Salomon, who writes thus: * "Jehovah our God (is) one Jehovah," intimating that the time will come when He, who now is our God, and not the God of the Gentiles, will be One Jehovah, as it is written, "For then I will turn to the Gentiles a pure language, that they may all call on the name of Jehovah," † and again, "In that day Jehovah shall be one and his name one," a passage truly worthy of observation, as bearing testimony to many important truths believed by the ancient church; particularly, that the Gentiles should one day be brought into the kingdom of God, forasmuch as *Jehovah is one*; and further, that Jews and Gentiles were at length to become one people, for the same reason, viz. because *Jehovah is one*. Further proofs might, if necessary, be adduced from *Colbus* in *Halachah Kerrath Schemah*, chap. x. col. iii. and from *Baal Haturim*. From all which it is abundantly manifest, that the ancient Jews understood the words in question to signify, *that the same God being One,*

who was at that time the God of the Jews, would at length reign over Jews and Gentiles, as one people; and this state of things they properly called the Kingdom of Heaven, because Jehovah alone was to be King. Now, if we attentively consider the matter, we shall clearly perceive that it is precisely this which Christ and his apostles meant by "the kingdom of heaven," or (which is the same thing) "the kingdom of God." For when John preached that "the kingdom of heaven was at hand," he simply meant that the time was now approaching, when *Jews and Gentiles were to become one people*; when the Son of God alone, all "principalities and powers" being abrogated, would reign over Jews and Gentiles as one people,—when "a pure language," the language of the gospel, would be brought to the Gentiles,—when "Jehovah would be one and his name one over all the earth," and that, because there was one God, and one Mediator who was to gather all things under one Head. And forasmuch as all the Jews, by their frequent repetition of this formula, (Deut. vi. 4) professed their expectation of this as an event which was *sometime* to take place, John proclaims it as now *at hand*. It is to this, clearly, that Paul refers in his Epistle to the Galatians, chap. iii. 20, "Ὁ δὲ μεσιτῆς εἰς ἕνα, ὁ δὲ θεὸς εἷς ἐστίν," "Now that mediator is not (a mediator) of one; nevertheless God is one."

* "אלהינו יי" אהר שהוא אלהינו
 עתה ולא אלהי האומות הוא עתיד להיות
 "יי" אהר שנ" כי אז אהפוך אל עמים שפה
 ברורה לקרא כלם בשם יי" ונאמר ביום
 ההוא יהיה יהוה אהר ושמו אהר

* Zeph. iii. 9.

The apostle is speaking of Moses, to whom the law was given, who, as it were, stood between God and Israel, and hence was called a mediator. The ministry of Moses, however, was not such as could cause the forming two people into one; that glory was reserved to Christ, the Mediator of the New Covenant, who "made both one:" on the contrary, the ministry of Moses caused enmity between Jews and Gentiles, and hence he was not the "mediator of one:" "nevertheless God was one;" that is, although by the Mosaic dispensation enmity was caused between Jews and Gentiles, it is not to be supposed that such a disunion was agreeable to the nature of God; but that it was owing to sin's not being yet abolished, in respect to which it behoved God to adopt such a procedure: that, however, being abolished, God, being one, (יהוה אחד) cannot endure that kind of enmity, and "the middle-wall of partition;" but is bound to make manifest, even in all his works, that he is One, and hence to make of Jews and Gentiles, one people, which shall be justified in one and the same manner, through "the Mediator of one," Christ the Lord; a Mediator far more excellent than Moses. Such is the import of this passage of Paul; with which corresponds Eph. iv. 3—5, Σπυδαζοντες τηρειν την ενότητα το πνεύματος εν τῷ συνδεσμῷ τῆς ειρήνης. "En sōma, kai' en pneūma, kathws kai eklēthete en miā' elpidi tēs klēsews hēmōn. Eīs kyrios, miā pīsis,

ἐν ἑαπτίσμα. Eīs theos kai patēr pantōn, ὁ ἐπὶ πάντων, καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῶν. "Studying to keep the UNITY of the Spirit in the bond of peace. There is ONE BODY and ONE SPIRIT, as also ye are called in one hope of your calling; ONE LORD, (יהוה אחד) ONE FAITH, ONE BAPTISM, ONE GOD and Father of all, who is over all, and through all, and in all." It would be impossible to conceive any thing more divine and emphatical. The apostle shews that there is one Lord, one God; and that under the New Testament, sin no longer existing, He manifests Himself in all His works, as One; and that hence all things are one which have place under this Testament. It would not be difficult to illustrate this point by other scriptural testimonies; but we bring forward only such as are most evident and plain to every one at first sight. And, in our opinion, what has been said is fully sufficient to the true and correct understanding of that most important expression, the "kingdom of heaven," as well as to shew that this tenet of the ancient church concerning the kingdom of God, to be one day composed of Jews and Gentiles, as one people, was not without reason founded upon the words we have been considering. (Deut. vi. 4.) From which premises it is not difficult to understand how every Jew who recited the section, "Hear, O Israel, &c." took upon himself the kingdom of heaven,

as by the recitation of these words he acknowledged God as אֱלֹהֵי, his God and his King, who also was afterwards to become the King of the Gentiles; which profession and acknowledgment was a susception of the kingdom of heaven.

If the remarks of the learned and evangelical expositor, Vitringa, of which a translation has been given in this and a preceding number, shall induce the readers of them to pray that the God of Abraham, Isaac, and Jacob, may be pleased to manifest to the Jews the true, scriptural doctrine of *His unity*, and to lead them in humble faith to adore Himself as the *Triune Jehovah*, the translator's wish will be fully accomplished.

ANSWER TO QUERIES RESPECTING DAN. XI. &c.

To the Editors of the Jewish Expositor.

Gentlemen,

THE queries your correspondent "N." proposed in the Expositor for April, as "arising" from a certain expression contained in the Turkish prayer "Absit," &c. never engaged my attention previous to this time: having a few leisure moments, I hope it will not be deemed intrusive, were I to give you an illustration of the subject as it occurs to me. Your correspondent inquires,

1. "Is the title 'God of forces,' (Dan. xi. 38.) ever applied to the true God, called in the thirty-sixth verse, 'God of gods?' or is the title to be ap-

plied exclusively to a 'strange god?' " (Ver. 39.) To this I would answer, in the whole of my reading I never found the title אֱלֹהֵי מַעֲזִים applied to the true God. This word is used in Ps. xxvii. 1, and xxxvii. 39, to denote "robur." Also Jude vi. 26. Isa. xxiii. 11; and in the 10th verse of the present chapter, "arx," "munition;" and in the present passage, Plur. "Robora, hoc est, summum robur;" whence the title must be applied exclusively to this strange god."

2. Neither can I be led to conclude that the word translated by Sale "troops and armies of angels," can answer to "mauzzim;" since its proper signification is "great strength," or a "place of great strength."

3. Though "the title Rabbo'l Maizza apply exclusively to the 'strange god,' yet we have every reason to suppose, that 'the king mentioned in the 36—45th, or rather the 21—45th verses, is not of the Mahometan religion." This we will hereafter consider.

4. The interpretation of the 37th verse, which renders the expression, "the desire of all nations," to refer to the Messias, I shall hereafter prove to be erroneous; consequently, the probability of the fifth query must fall, "that the description of Antichrist by St. John, (1 Ep. ii. 22, 23.) more especially alludes to Mahometism, and may be an express prophecy respecting the Arabian impostor."

It is universally agreed upon by all commentators, that the whole of this passage, from verse 21, is a prophecy of the reign of Antiochus Epiphanes, the little horn spoken of in chap. viii. ix. whose conduct (if your correspondent will take the trouble to examine) was a lively representation of these predictions. His character; his means of obtaining the kingdom; his wars with Egypt; his rooted antipathy to the Jews and their religion; his profaning the temple and impiously dishonouring the God of Israel; can only be referred to him; and have their primary accomplishment in him.

1. We are told, he shall dishonour the "God of gods," *i. e.* the God of Israel, the only living and true God; by "exalting" himself above him, and "speaking marvellous things against him:" which received its accomplishment, when he forbade "sacrifices to be offered in the temple," ordered the "sabbaths to be profaned," and the "sanctuary" and "holy people to be polluted," &c. which "whosoever" would not obey "should die."*

2. He shall pour contempt upon "all other gods;" shall "magnify himself above every god"—even "the gods of the nations." Antiochus, we read, "wrote to his whole kingdom," that every one should leave the gods he had worshipped, and worship such as he commanded

them, contrary to the practice of all his predecessors.* He was so "proud," that, like Alexander, he wished to deify himself, thinking he could "command the waves of the sea," and "reach to the stars of heaven."†

3. He shall, contrary to the customs of the heathen, "disregard" the god of his fathers; (though the affection for the god of their fathers was *more natural among them, than* "the desire of women," or נשים of wives, *i. e.* of a married state:‡) which he did, by abolishing the religion of his country, and bringing in the idols of the Greeks. And though his predecessors had honoured the God of Israel, and given great gifts to the temple at Jerusalem;§ yet he did not hesitate to throw the greatest indignities against God and his temple. His not regarding "the desire of women," may also denote *his barbarous cruelty in sparing neither sex nor age, in accomplishing his ambitious purposes;* or, its being joined to his "not regarding the God of his fathers," may intimate, that, though "the idolatries of his country sanctioned more of the gratification of the flesh, than those of other countries,|| yet even these were not sufficient to keep him to them."

4. He shall set up אלוה נבר

* 1 Macc. i. 41, 42.

† 2 Macc. ix. 8—10.

‡ Jer. ii. 10, 11.

§ 2 Macc. iii. 2, 3.

|| Lucian on the Syrian goddesses,

* 1 Macc. i. 45.

an *unknown, strange, or new god*, in the room of the god of his fathers; "he shall honour the god of forces," or rather the *very strong god*,—some deity of *power*, a "god, whom his fathers knew not," nor worshipped; because he thinks himself more excellent in wisdom and *strength*, than any of his ancestors. He shall "honour this god with gold, and silver, and precious stones;" because, as it is the god of *strength*, and by its *power* "he shall stretch forth his hand, and make himself master of all the treasures of gold and of silver and precious things of Egypt," (ver. 43.) nothing can be too good for it.* Thus shall he do, "*in arcibus aut munitionibus*," in the *most strong holds* of the temple of Jerusalem, which (ver. 31.) is called the "*sanctuary of strength*," and here the "*fortresses of munitions*;" there shall he set up this "strange God." Some read the passage, "he shall commit the munitions of strength," i. e. the city of Jerusalem, to a "strange God," or, put it under the protection of Jupiter Olympius. This god he will not only "acknowledge," but "shall increase with glory," by placing his image upon God's altar.

5. Some things in this prediction concerning Antiochus

* This seems to be Jupiter Olympius; known among the Phœnicians by the name of Baal-Semon, the Lord of heaven, but never introduced among the Syrians till Antiochus did it.

are very applicable to the New Testament predictions of Antichrist, — "the man of sin:" "he exalteth himself above all that is called God," or "that is worshipped," — "magnifies himself above all." How agreeable to the flattering titles, "our lord god the pope," "another god upon earth," &c. &c. By forbidding marriage, and magnifying a life of celibacy, he pretends not to regard "the desire of women;" and honours the god "Mauzim," by taking such for their protectors, as the heathen did of old their demons. These they honour with the vast treasures and riches they dedicate to them. The learned Mede was of opinion, that the passage under consideration, was fulfilled by the papacy, and is the same spoken of in 1 Tim. iv. 1, 2.

Should your correspondent differ from any of these answers, I hope he will not be remiss in laying his sentiments before the public; since I conceive argument, when discussed with meekness and candour, to be a principal means of arriving at truth.

W. K. S.

Carlisle, May 4, 1816.

OBSERVATIONS

ON "THE CONSTANCY OF ISRAEL,
BY SOLOMON BENNETT."

To the Editors of the Jewish Expositor.

Gentlemen,

FEELING the deepest interest in your valuable publication, however incompetent I may be to render you any essential service, I cannot excuse

myself from contributing my humble mite to the great undertaking. The following observations I made in reading a work entitled “The Constancy of Israel, by Solomon Bennett. 1812.”

In his second preface this author gives directions to the reader of his work, of which this is the first: “First, in reading this critical letter, with the answer, you should always fix your attention to observe the text of the Old Testament, and judiciously reflect, if the supposed prophecy is simple and fully expressed; or if it is merely forced out of the Hebrew terms, and accordingly no argument can prevail; the most simple interpretation adapted to human capacity, ought to be most acceptable.”

This is Mr. Bennett’s first canon of interpretation; it appears, however, to contain a mixture of truth and error. I therefore propose the following improvement: “First, in reading this critical letter, with the answer, you should always fix your attention to observe the text of the Old Testament, and judiciously reflect, whether the proposed interpretation be simple and complete. If it be so, the interpretation is justifiable.” Under this form I conceive Mr. Bennett’s rule to be very useful, and necessary to be attended to. For it is *very possible* for a Christian to overlook what Lord Bacon calls, the springing and germinant accomplishments of prophecy, which same a Jew

may as clearly see; and, in this case, the arguments of a Christian would have little weight. Indeed I should not be disposed to deny that the Jews, as far as they go, see the *first*, not the *chief* meaning of the types and prophecies. I should be disposed to learn from them in what manner the predictions, more perfectly accomplished in our Lord, were yet fairly applicable, without wresting and violence, to the fathers of their nation.

The inquiry with me would be, not whether their interpretation were merely the truth, but whether it were the whole truth, and the grand truth. Supposing, for instance, the question were, whether the curse upon the serpent, applied literally to the animal, I should at once admit that it did: because such a primary application is consistent with the spiritual sense of other predictions.

But is this all? I would ask; or does the same Old Testament permit us to rest in this application exclusively? Does Isaiah rest satisfied with such husks? “Dust,” says the prophet, “shall be the serpent’s meat;” and at what time? When the effects of the fall shall be removed from God’s people. Isaiah lxx. 23, &c.

Thus, admitting a first and more literal sense, I should endeavour, by induction, to establish the principle laid down by Lord Bacon, that “The prophecies of scripture have a springing and germi-

nant accomplishment throughout many ages, though their height or fulness refer to some one age." So, without rejecting the first sense, we might demand boldly of the Jew, Is your exclusive interpretation worthy of the inspired prophets, as St. Paul speaks of the type of oxen, "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." (1 Cor. ix. 9.)

In this way we might unanswerably prove that the principle of the interpretation of the Old Testament, taught and applied by our Lord himself, and by Christians of all ages, is deducible from the Old Testament; and that the Christian, not the Jew, speaks, "Comparing things spiritual with spiritual." And unquestionably, as far as a book can be fairly shewn to explain itself, there is no appeal to any other criterion of interpretation.

Lastly, this method will lay the axe to the root of Mr Bennett's second objection relating to the inconsistent mode of interpreting the Old Testament, used by some Christians. "Secondly," says he, "we ought to observe, that every text of the Bible, or any elegant speech delivered by the prophets in regard to Israel, that his prophecy or speech should agree on one subject from the beginning to the end of it; but not to make a confusion of comprehensions, and *ex abrupto*, to interrupt his speech with another subject, a

common practice among all our Nazarene interpreters; such a confused quality which is despicable to mortals, would it not be unworthy of inspired men like the prophets?"

I have so repeatedly felt the same impression in reading commentators, that I cannot but be desirous that Christians should make themselves better acquainted with the application of the more literal and first meaning of types and prophecies, before they demand of the Jew to leap, as it were, over all the steps of the ladder, to the summit of the Christian temple.

"Quodcumque ostendis mihi sic, incredulus odi."

In short, it seems to me, that the question between a Christian and a Jew will be found to depend upon this, whether or no it may be fairly deduced from the Old Testament, that its types and prophecies have a higher and more proper sense than that which we commonly call the letter, and whether we may not conclude that, "all these things happened unto them merely as ensamples."

TYRO.

REFLECTIONS ON THE TREATMENT OF THE JEWS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I SEND you the following reflections of Mr. Adam, author of the "Religious World Displayed;" you will judge whether or not they may be suitable for your excellent work.

THEOGNIS.

“ BUT whatever may be the manner, and whenever may be the time, of this grand event—the restoration of the Jews,—let us, in the mean time, strive to abate their sufferings; let us choose rather to be the dispensers of God’s mercies, than the executioners of his judgments; and let us avoid putting stumbling-blocks in their way; and, whatever we attempt for their conversion, let it be in peace and love. Let us propose Christianity to them, as our blessed Lord himself did, in its genuine purity, and without concealing or disguising any of its doctrines. Let us lay before them their own prophecies; and let us shew them their accomplishment in the person of Christ; let us applaud their hatred of idolatry; let us neither abridge their civil liberty, nor try to force their consciences; and above all, let us shew them the religion and morality of the gospel in our lives and tempers, by our approving ourselves to be ‘a peculiar people, zealous of good works.’ Let it not be forgotten, that theirs was the ancient church of God, and that in their religion, although it has long lost its distinctive claims to divine authority, we may still behold some imperfect traces of the worship ordained from mount Sinai. The glory is, indeed, departed from it, but let us at least honour its antiquity, and reverence its divine original. Let us remember that the Christian church arose out of it; that to the Jews we owe the oracles of

God, the scriptures of the New Testament as well as the Old; that we Christians have the same origin with them; that they were our fellow-sufferers under Nero, Vespasian, Titus, and several others; that it has been by means of this one nation of the Jews, that the knowledge of the one true God has long been preserved and propagated in the world; and that all nations that have not been, directly or indirectly, taught by them, are idolaters at this very day;—recollecting these, and other powerful claims which they have on our gratitude and respect, let us respect even the despised Jew, to whom once pertained “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who (be it *by them* remembered) is over all, God blessed for ever, Amen.” Long have the Jews been a persecuted and injured body of men; while, on many accounts, they are likewise entitled to a very high degree of esteem, from their general character and deportment. Their charities to the poor of their own communion are immense;—their care to adjust their differences in civil concerns amicably among themselves, is edifying; and let it not be forgotten, that if, on any account, they are justly censurable, our unworthy treatment of them

may have forced them into the very acts which we condemn. In short, notwithstanding all that can be advanced against them, the descendants of Abraham have many and powerful claims on our humanity, attention, and regard, and for being put on an equality with the other subjects of the different governments under which they live. They have lately made such claims in the way, indeed, of solicitation, and with the offer of pecuniary compensation for the new advantages which they asked, at Frankfort, and in others of the free and imperial cities in Germany. Their rights, their sufferings, the merits and demerits of their national character, and every topic of odium or favour in their history, have, in consequence, become of late, subjects of eager literary discussion."

PROCEEDINGS OF THE LONDON SOCIETY.

HIS Royal Highness the Duke of Kent having signified his wish to retire from his situation as Patron of the London Society, at the same time expressing his desire to see it filled by some prelate of the Established Church, we have

great pleasure in announcing, that the Right Rev. the Lord Bishop of St. David's, and the Hon. and Right Rev. the Lord Bishop of Gloucester, have, at the request of the Committee, kindly consented to become Patrons of the Society.

The Bishop of St. David's accordingly attended the Episcopal Jews' Chapel on Sunday morning, the 16th of June, and preached an excellent discourse on the doctrine of the Trinity, from the tenth chapter of the Epistle to the Hebrews, and the twenty-third verse.

His Lordship was accompanied by the Right Rev. the Lord Bishop of Limerick, Lewis Way, Esq. Vice-President of the Society, and General Brown.

We sincerely congratulate the friends of this great cause, upon the accession of two such Prelates to so prominent a place in this Institution, and fervently pray that the Church, of which they are such distinguished ornaments by their learning and piety, may become the honoured instrument in the hand of the God of Israel, to bring back the long-lost descendants of Abraham to their Father's house.

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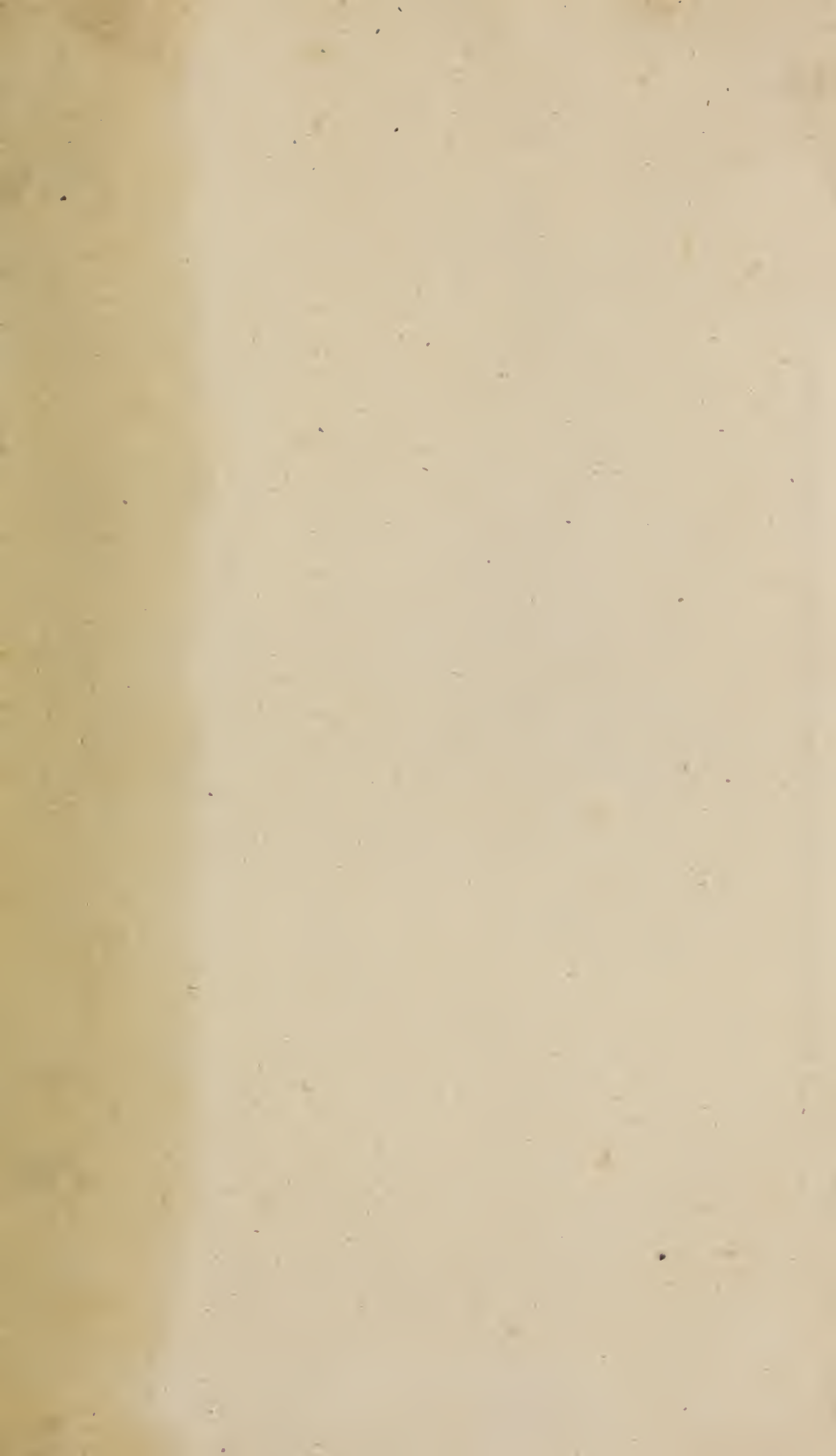
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